



God as Necessary Being and Source of Goodness: Six Other Responses to the Epicurean Paradox in the Biblical and Quranic Contexts

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Abstract

Is God a necessary being and spring of goodness? Many people become adherents of the Holy Bible and/or the Holy Quran through their diverse faiths, actuations and/or religions. The Holy Bible and the Holy Quran were carefully studied in this work. In the course of the study, six responses for the Epicurean paradox were found. Textual analysis was used as a methodology to describe and interpret the content, structure, and functions of the messages contained in various texts. The paper aimed to fully answer and give definite responses to what may be a challenging "Epicurean paradox". A believer's life rests on God's purpose and starts with the mission of connecting the virtue ethics of faith, hope and agape as tools in achieving completeness as a human being. This entirety of a believer's life is a complete consciousness of human excellence in the Kingdom of God and the inspiring spirit behind God's acts of redemption. The goodness of God is not only an attribute of God but a initial truth every believer ought to embrace.

Keywords: Evil, goodness, Holy Bible, Holy Quran, life.

Introduction

Epicurus was a classical Greek philosopher (341 BCE), and his arguments are not focused towards Christians, because he predates the Jewish based religions which conquered the Roman Empire after 300 CE under the Byzantine Emperor Constantine the Great. The Christian God, unlike the Ancient Greek pantheon of gods, is omnipotent. Stopping evil, in Christian teachings, is within God's ambit. Is God willing to stop evil or will this only be at the Second Coming? Epicurus thus states that God is able, but not willing to do so, this he must be a malicious God. If God is incapable of preventing evil, then he is not omnipotent. However in Isaiah 55:8 God states "For my thoughts are not your thoughts, neither are your ways my ways".



Socrates, Aristotle and Plato, and other philosophers of the ancient world believed that a uppermost moral good exists in an objective sense, i.e. beyond the minds of humans. God is considered to be perfect goodness, and the ultimate source of everything good, and He is invariably the ultimate and original good. Goodness as such is objective and total, and God is that essence with *inter alia* attributes of goodness, faultlessness, love, grace, fortitude, faithfulness, mercy, fairness, righteousness, protectiveness, anger, beauty, joy, and holiness (Knudson, 1930). One of the most inherent attributes of God is His goodness. God is the source of goodness and He alone is the 'rule and measure' of what we truly know to be moral and decent.

There are conversely many discussions on the problem of evil in many fields such as philosophy, science and theology (Rengger, 2005; Kivy, 1980; Kekes, 1990; Anders, 2000; Duntly & Buss, 2004; Tooley, 2015 & Trakakis, 2015). For unbelievers the goodness of God stresses all circumstances to work together for the bad of those who are insubordinate and odious towards God. God's goodness will become apparent in His wrathful justice against those who are tainted of their holiness. True goodness cannot tolerate malevolence. Evil according to the Christian worldview is all deeds, thoughts or attitudes that are divergent to the will of God. This is revealed through the law specified in both the Old and New Testaments. Thus evil is contrasted by and in conflict with God's character and will. Evil manifests through nonconformity from both the character or will of God, by people who are created in His image and who need to strive for *theosis*.

The Epicurean paradox or riddle of Epicurus also known as Epicurus' trilemma is a type of problem of evil. Lactantius attributes this trilemma to Epicurus in *De Ira Dei*:

God, he says, either wishes to take away evils, and is unable; or He is able, and is unwilling; or He is neither willing nor able, or He is both willing and able. If He is willing and is unable, He is feeble, which is not in accordance with the character of God; if He is able and unwilling, He is envious, which is equally at variance with God; if He is neither willing nor able, He is both envious and feeble, and therefore not God; if He is both willing and able, which alone is suitable to God, from what source then are evils? Or why does He not remove them? (Hickson, 2014).

The issue is simply put thus: "Is God willing to prevent evil, but not able? Then he is not omnipotent. Is he able, but not willing? Then he is malevolent. Is he both able and willing? Then whence cometh evil? Is he neither able nor willing? Then why call him God?" - Epicurean Paradox (John, 1990). God is an ultimate cause that is not itself caused, a necessary being in authority for the existence of everything, ruler of the cosmos, and undoubtedly the best and most principled being. There are many strong arguments supporting the existence of God as being who satisfies the conception of goodness. God is the foremost good and all that originates from God—His rulings, His creation, His laws, His wisdoms - cannot be anything but total good: 'And God saw everything that He had made, and, behold, it was very good'" (Gen. 1:31). The highest level of moral goodness is termed the Moral Law which is linked God's nature. Some things are ceaselessly good or evil depending on whether they are in accord or at odds with God's nature as the highest standard of goodness. For example, deceitfulness, murder, and theft will always be wrong.

Atheism tells us about religions as scientific discourses. Philosophical to social and historical approaches are used for arguments for atheism. Empirical evidences are necessary for believing in God or deities are used as arguments (Shook, 2014). Secularism gives more priority on earthly things. Manifestation of secularism is asserting the right to be free from religious rule and teaching as stated by various authors (Kosmin & Keysar, 2007; Yavuz Esposio, 2003; Feldman, 2005; Holyoake, 1896; Dubray, 1912, & Holyoake, 1896). Theology takes God's existence as



unquestionably necessary on the basis of authority, faith, or revelation. Thus numerous philosophers and even theologians have believed it possible to validate using reason that there must indeed be a God who is good and the source of all goodness. Saint Anselm asserts that "no one who understands what God is, can conceive that God does not exist." Essentially then it is contradictory to say, one can imagine of a perfect being that does not exist, simply since existence would have to be a major part of perfection.

Pluralism informs us that nobody holds the monopoly of truth at any particular point in time. Particularly in the epistemological concept of pluralism, there are different ways of knowing things (Kellert, Longino & Waters, 2006). As an example, evil is then approached in so many diverse ways in this paper.

Existentialism tells us that its primary virtue is authenticity. Flynn (2006) asserts that "Existentialism can be theological (or theistic), agnostic or atheistic. Some Existentialists, like Friedrich Nietzsche, proclaimed that the concept of God is obsolete and that "God is dead". Others, like Søren Aabye Kierkegaard, were intensely religious, even if they did not feel able to justify it. Freedom of choice to believe or not to believe is the important factor for Existentialists" (Mastin, 2008).

Utilitarianism states what should be the best moral action in any situation (Nathanson, 2016). It may however pose a question, "Which is better, people with God or without God?" There are people who fight for the existence of God. There are few who are still not convinced about God's existence. As the will of God is our rule, to question what is our obligation, or what we are obliged to do, in any case is, in conclusion, to query what the will of God in that case? Which therefore turn out to be the entire business of morality. To discover the will of God – and, provided we do discover it, is important and it does not matter how (Paley, 2013).

Virtue ethics on the other hand, takes the inspiration that a virtuous person is someone who has ideal character traits (Athanasoulis, 2016). Aristotle in his *Nicomachean Ethics* (2002:103) acknowledges the insufficiency of virtue ethics in attaining the human goal of the higher good without gods to guide and assist one.

Christian virtue is a reality that is ontologically rooted in the grace of God through the atonement of Christ to envision the final good of creation. This view is drawn on the tripartite division of faith, hope and love as well as Paul Tillich's ontological focus on the acclaimed quality of the virtue of love in relation to, and unity with, the virtues of power and justice as the ultimate reality in the divine ground for human existence. Christian believers must reunite the virtues which are received from God and by which Christians transformed in reality as new beings in the pursuit of the supreme goodness (Yiu, & Vorster, 2013).

Some angels fell as happened to Lucifer, the devil and all the fallen angels. What kind of beings, has God has produced the human race? Man has the ability to produce concepts which are beneficial to existences. Will man alone resolve the evils? The paper aims to give importance to God and goodness. Being Holy is synonymous with being good.

The present global situation is replete with evil and destruction such as terrorism, evil politics, graft and corruption, abuse of authority, poverty, unjust structures, human suffering, crimes, violence, slavery and the degradation of the natural environment, There are many responses to the Epicurean paradox. The epicurean paradox must not be viewed in a negative way as in the absence of God but rather be seen as a means to recognize God. Without God's grace and



forgiveness, acts of autonomy and culpability remain bound by a gloominess of the self - a darkness that overshadows the constant presence of inauthenticity (Yiu, & Vorster, 2013).

To make any sense of the claim that God is good, the traits constitutive of goodness (such as being loving) must be good prior to God's goodness: it must be the case that God is good because he is loving, and not the case that being loving is good because God is loving (Koons, 2015).

Six responses to the paradox

First Response

Evil exists in this world but an omnipotent (Revelation 20:10), omniscient (James 1:17 & Sura 2:32), and omnibenevolent (1 Timothy 1:15 & John 3:16) God does also exist. (Bible & Quran).

- A. and the devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever. (Revelation 20:10)

In the right time, God will defeat Satan and evils will have their punishments.

Note: The defeat of evils emphasizes the **omnipotence** of God.

- B. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning (James 1:17),

They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise" (Sura 2:32).

All goodness comes from God and anything else does not come from Him. He is unchanging.

Note: These two verses emphasize that God is **omniscient**.

- C. Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners--of whom I am the worst. (1 Timothy 1:15).

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. (John 3:16).

Note: God sent His only begotten son to save sinners which makes Him **omnibenevolent**.

Second Response

With these realities, people are given commandments emphasized in five statements.

Statements

- A. People can be classified as good or bad.



Do not be misled: "Bad company corrupts good character." Come back to your senses as you ought, and stop sinning; for there are some who are ignorant of God—I say this to your shame (1 Corinthians 15:33-34).

B. Beings can be classified as good or bad.

Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil (1 John 3:8).

C. In the right time, God will defeat Satan and evils will have their punishments.

...and the devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever. (Revelation 20:10).

Those are the ones who have bought the life of this world [in exchange] for the Hereafter, so the punishment will not be lightened for them, nor will they be aided (Sura 2:86).

D. In the proper time, God will reward His people.

Indeed, those who believed and those who were Jews or Christians or Sabeans [before Prophet Muhammad] - those [among them] who believed in Allah and the Last Day and did righteousness - will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve (Sura 2:62).

E. This world is for us to take care off. (a commandment)

The great dragon was hurled down—that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him (Revelation 12:9).

Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth." (Genesis 1:26).

The Lord God took the man and put him in the garden of Eden to work it and keep it. (Genesis 2:15).

There is a perfect time for everything. All deeds will be recorded. The supreme power of God will still be in effect. Epicurean paradox and sins are challenges that we must all face. In the absence of God in times of trials, we must still cling to God.

Third Response

The existence of evil in this world is only temporary and the word of God is essential and eternal.



A. Passages

1. Heaven and earth will pass away, but my words will never pass away (Matthew 24:35).
2. But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, 17 so that the servant of God[a] may be thoroughly equipped for every good work (2 Timothy 3:14-17).
3. The fear of the LORD is the beginning of wisdom; all who follow his precepts have good understanding. To him belongs eternal praise (Psalm 111:10).

B. Read, Understand & Apply the Word of God

1. Lovingly: Thy word have I hid in mine heart, that I might not sin against thee (Psalm 119:11)
2. Reverently: "Why do you call me 'Lord, Lord,' and not do what I tell you? (Luke 6:46).
3. Prayerfully: In the name of Allah, the Merciful, the Compassionate. Praise be to Allah, the Lord of the entire universe. The Merciful, the Compassionate, The Master of the Day of Recompense. You alone do we worship, and You alone do we turn for help. Direct us on to the Straight Way, The way of those whom You have favoured, who did not incur Your wrath, who are not astray (Sura 1:1-7).
4. Diligently: You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me (John 5:39)
5. Fruitfully: Others, like seed sown on good soil, hear the word, accept it, and produce a crop—some thirty, some sixty, some a hundred times what was sown" (Mark 4:20)
6. Passionately: Keep this Book of the Law always on your lips; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful (Joshua 1:8).

Fourth Response

There are beings who represent God; we must listen to them. Indeed, Epicurean represents wisdom in his paradox. But knowing the beings whom God send, we must not question God's authority towards evil.



A. Bible

Timeline of Events:

1. Before the birth of Jesus Christ many prophets were taught by God, the father on what to say and do for people to repent and seek goodness in their lives (Bible & Quran).
2. During the presence of our Lord Jesus Christ, the Messiah, people were made disciples; disciples baptize people and proclaim the word of God (The New Testament of the Holy Bible).
3. The apostle Paul (also known as Saul), a former persecutor of Christians was converted to become a Christian; people can be converted to become Christians (The book of Acts of the Apostles or simply Acts 8:1-3; chapter 9).

Additional Verses

1. The Gospel of Luke (Luke 16:19–31) tells of the relationship, in life and in death, between an unnamed rich man and a poor beggar named Lazarus.

He said to him, 'If they do not hear Moses and the prophets, neither will they be convinced if some one should rise from the dead' (Luke 16:31).

2. Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me (John 14:6).
3. But whoever disowns me before others, I will disown before my Father in heaven (Matthew 10:33).

Jesus Christ

If the world hates a person, just remember it has hated Jesus Christ first.

The world pertained here is about evil. It is used as a metaphor to mean earthly pleasures and having less knowledge about heavenly things (Book of John 15:18-26 & 16:1-15).

The Complete Passage

The Hatred of the World

"If the world hates you, know that it has hated me before it hated you. If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you: 'A servant is not greater than his master.' If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours. But all these things they will do to you on account of my name, because they do not know him who sent me. If I had not come and spoken to them, they would not have been guilty of sin, but now they have no excuse for their sin. Whoever hates me hates my Father also. If I had not done among them the works that no one else did, they would not be guilty of sin, but now they have seen and hated both me and my Father. But the word that is written in their



Law must be fulfilled: 'They hated me without a cause.' "But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, He will bear witness about me. "I have said all these things to you to keep you from falling away. They will put you out of the synagogues. Indeed, the hour is coming when whoever kills you will think he is offering service to God. And they will do these things because they have not known the Father, nor me. But I have said these things to you, that when their hour comes you may remember that I told them to you." (John 15:18-26)

The Work of the Holy Spirit

"I did not say these things to you from the beginning, because I was with you. But now I am going to him who sent me, and none of you asks me, 'Where are you going?' But because I have said these things to you, sorrow has filled your heart. Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you. And when he comes, he will convict the world concerning sin and righteousness and judgment: concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father, and you will see me no longer; concerning judgment, because the ruler of this world is judged. "I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you." (John 16:4-15)

B. Quran

1. There is no god but God. Muhammad is the messenger of God. (Ruthven, 2004, Denny, 2006 & Mohammad, 1985).
2. Believers! Believe in Allah and His Messenger and in the Book He has revealed to His Messenger, and in the Book He revealed before. And whoever disbelieves in Allah, in His angels, in His Books, in His Messengers and in the Last Day, has indeed strayed far away (Surah 4:136).

Fifth Response

The realms of heaven, earth and hell are all different and its realities are distinguished.

A. Quran

1. And those who say, "Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever adhering; Indeed, it is evil as a settlement and residence."
And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate
And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty.



Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated -

Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful.

And he who repents and does righteousness does indeed turn to Allah with [accepted] repentance.

And [they are] those who do not testify to falsehood, and when they pass near ill speech, they pass by with dignity.

And those who, when reminded of the verses of their Lord, do not fall upon them deaf and blind.

And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous."

Those will be awarded the Chamber for what they patiently endured, and they will be received therein with greetings and [words of] peace.

Abiding eternally therein. Good is the settlement and residence (Surah 25:65-77).

2. He will guide them and improve their state,

And bring them in unto the Garden which He hath made known to them.

And those who disbelieve, perdition is for them, and He will make their actions vain.

O ye who believe! If ye help Allah, He will help you and will make your foothold firm.

That is because they are averse to that which Allah hath revealed, therefor maketh He their actions fruitless.

Have they not travelled in the land to see the nature of the consequence for those who were before them ? Allah wiped them out. And for the disbelievers there will be the like thereof.

That is because Allah is patron of those who believe, and because the disbelievers have no patron.

Lo! Allah will cause those who believe and do good works to enter Gardens which rivers flow; while those who disbelieve take their comfort in this life and eat even as the cattle eat, and the Fire is their habitation.

how many a township stronger than thy township (O Muhammad) which hath cast thee out, have We destroyed, and they had no helper!

Is he who relieth on a clear proof from his Lord like those for whom the evil that they do is beautified while they follow their own lusts ?

A similitude of the Garden which those who keep their duty (to Allah) are promised: Therein are rivers of water unpolluted, and rivers of milk whereof the flavour changeth not, and rivers of wine delicious to the drinkers, and rivers of clear- run honey; therein for them is every kind of fruit, with pardon from their Lord. (Are those who enjoy all this) like those who are immortal in the Fire and are given boiling water to drink so that it teareth their bowels ? (Surah 47:5-15).

B. Bible

1. The Rich Man and Lazarus

"There was a rich man who was dressed in purple and fine linen and lived in luxury every day. At his gate was laid a beggar named Lazarus, covered with sores and longing to eat what fell from the rich man's table. Even the dogs came and licked his sores.

"The time came when the beggar died and the angels carried him to Abraham's side. The rich man also died and was buried. In Hades, where he was in torment, he looked up



and saw Abraham far away, with Lazarus by his side. So he called to him, 'Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.'

"But Abraham replied, 'Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony. And besides all this, between us and you a great chasm has been set in place, so that those who want to go from here to you cannot, nor can anyone cross over from there to us.'

"He answered, 'Then I beg you, father, send Lazarus to my family, for I have five brothers. Let him warn them, so that they will not also come to this place of torment.'

"Abraham replied, 'They have Moses and the Prophets; let them listen to them.'

"No, father Abraham,' he said, 'but if someone from the dead goes to them, they will repent.'

"He said to him, 'If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.'"

Luke 16:19–31

2. God allowed suffering on earth like in the situation of Job. (Book of Job)

Sixth Response

Test of character is revealed through sufferings, trials and challenges.

- A. The story of Jonah and Nineveh is an example. To proclaim God's message is a challenge (Book of Jonah).
- B. The suffering of job is also an example (Surah 21:83).

Six-part response summary (Responses 1 to 6)

1. Even if evil already exists, God, an omnipotent, omniscient and omnibenevolent being exists to end evil. The assumed nature of God is different. Evil is allowed by God in a given time. God does not create evil. Evil is the privation of goodness. God is the source of goodness. This is natural belief against belief of the supernatural.
2. With these existences, people are given commandments. This concerns guidance and spirituality.
3. The existence of evil is temporary and the word of God is essential and eternal. This concerns upbringing.
4. We must listen to God and His messengers and disregard the bad half of the paradox which is not believing in God and His messengers.
5. The realms of heaven, earth and hell are all different and its realities are distinguished. All evils are vanquished in heaven. Evil is present in earth and hell is the punishment of evil.
6. Even evil is allowed by God in a given time, He did give us commandments to not leave us empty-handed. Both the Bible and Quran are helpful to us for character building. People tend or may tend to cling to God in times of imperfection like when there are sufferings, trials and challenges.

Discussions

1. Difference in religions depends on the upbringing of the individuals. Each religion develops over time. It follows the signs of the time.



2. Doctrines and beliefs may vary but we treat each other uniquely and in a special way.
3. Other responses are also encouraged which bolster this research.
4. Other resources about the discourse of Job are also available (Piper, 1985).
5. It is the duty of man to be good and not blame God for peoples' suffering which may be the cause of turning away or apostasy from God. This is one of the concepts of free will that we need to adhere to wisely.

Now every created thing stands to God in a way similar to that in which your paper stands to you. So by virtue of being capable of producing every possible created perfection, God possesses such perfections "in a more eminent mode" than He would if He were just their subject and not their efficient cause. Conversely, creatures are similar to God in roughly the way that an image of a man is similar to that man -- though even here the best we can say is that "a creature is said to be similar to God not because they share in a form according to the same nature of genus or species, but only because of an analogy, viz., insofar as God is a being through His essence and the others are beings through participation" (Summa Theologiae art. 3, ad 3).

Conclusion

Evil exists in the world. There are many discussions to the epicurean paradox in the philosophical, scientific and theological disciplines. The paper gives responses from the Biblical and Quranic contexts which are highly regarded as manuals of faith, dogma and religion. The Holy Bible and the Holy Quran not only give belief of the supernatural forces like God and the angels but also influence people to become good and virtuous ethical human beings with a high sense of moral necessity. Irrespective of their faiths, humans must come before God with a remorseful heart and recognize that only the work of God in our lives permits one to live a good and moral life.

Closeness to God and close fellowship with Him is the loftiest good. Whatever inhibits our proximity to God, or our communion with Him, is evil. Conversely, whatever draws us closer to Him is "good." Thus when God brings sorrow and hardship into our lives, our assurance in His goodness should not be diluted. We should then be reassured of His goodness towards us. Believers cannot have goodness without God, just as they cannot have God deprived of goodness. God alone is good. "Every good thing bestowed and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation, or shifting shadow" (James 1:17). Romans 8:28 states that "God causes all things to work together for good to those who love God, to those who are called according to His purpose."

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Quran and Bible references

Please note that any versions of the said passages will say the same.

Book of Job - from the Holy Bible

Book of John 15:18-26 & 16:1-15 - from the Holy Bible

Book of Jonah - from the Holy Bible

Genesis 1:26 - from the Holy Bible

Genesis 2:15 - from the Holy Bible

James 1:17 - from the Holy Bible

John 5:39 - from the Holy Bible

John 14:6 - from the Holy Bible

John 16:4-15 - from the Holy Bible

Joshua 1:8 - from the Holy Bible

Luke 6:46 - from the Holy Bible

Luke 16:19–31 - from the Holy Bible

Luke 16:31 - from the Holy Bible



Mark 4:20 - from the Holy Bible
Matthew 24:35 - from the Holy Bible
Matthew 10:33 - from the Holy Bible
Muhammad, the Holy Quran, (610 to 630 CE)
People of God, the Holy Bible (3950 BC to 110 AD)
Psalm 111:10 - from the Holy Bible
Psalm 119:11 - from the Holy Bible
Revelation 20:10 - from the Holy Bible
Revelation 12:9 - from the Holy Bible
Surah 21:83 - from the Holy Quran
Sura 2:86 - from the Holy Quran
Sura 2:62 - from the Holy Quran
Sura 1:1-7 - from the Holy Quran
Surah 4:136 - from the Holy Quran
Surah 25:65-77 - from the Holy Quran
Surah 47:5-15 - from the Holy Quran
The new testament of the Holy Bible
The book of Acts of the Apostles or simply Acts 8:1-3; chapter 9 - from the Holy Bible
1 Corinthians 15:33-34 - from the Holy Bible
1 John 3:8 - from the Holy Bible
2 Timothy 3:14-17 - from the Holy Bible